mats are placed over the framework vertically to the others, usually so 342
that they run from door to door. [Picture. Completed Mat Hut.]

2. The furnishings of the hut consist of nothing except the barest [352]
necessities of daily life. Two doors, only one of which is ever used, the other being kept closed, control the ventilation. The door openings, ǂomsamra, i.e. "hut mouths," are about 60 centimeters wide and 1 and 1/2 meters high and are opposite each other. The front one faces east. The door itself is a hard goat skin or calf skin that has been dried stiff, ǃgūǂamǂgoas. A thong is fastened on each side and in the middle of the upper edge. These can be fastened to the hut wall in bad weather. If the inhabitants go out, a stone is placed on the overlapping edge of the skin to close up the hut completely. Here and there someone would remember that in the olden times elephant ears were made into door skins. [Picture. Floor Plan of a Hut. a) Front Door. b) Back Door. c) Fireplace. d) "Raiser" e) Framework Poles. f) Side Rooms. g) Back Room.]

[232] On the inside the levelled ground is covered with skins, ex- [352]
cept the hearth, located in the front half towards the door. 354

If the family is large, a hearth is built outdoors beside the hut and protected from the wind by a semicircle of transplanted bushes. But even if the cooking is done in such a kitchen protected from the wind, //haob, there is always a hearth in the hut. The evening fire that is lighted immediately after sunset unites the family and the inevitable boarders, friends, relatives and neighbors.

The sleeping places, kŋa·rogu, are right on the ground. All kinds 513
of skins are used as mattresses and sheep skins (cf. p. 234) as covers. 352
The sides of the hut, ǃanira, i.e. the area behind the hearth to the right and left of the back room, (see below) are the best places for sleeping, and are reserved for the master and his wife and after them the older members of the family. The unmarried servants, hired man or maid-servant, usually Bergdamara people or Bushmen who look after the children and the cattle, sleep near the door.

The household utensils (cf. handicrafts) and the food supplies hang 415
from the poles of the framework or are packed in sinew nets or in skin 352
sacks. On the floor in the back room, ǃgu·rub, i.e. of the room between the place for the fire and the back door, stands the so-called "raiser", ǃhã̄ǂs, made from four vertical branches with twig stubs that are used as hooks for hanging things on. (ǂã̄ǂti).

539

she squeezed (//kxʟ) the udder of the cow and the cow made a leap (uri, vb.). Then she says: "Grandmother" (ti //naos), the cow is not used to me (iũ

"The respectful form of address for the wife and accomplice of the python; the snake is thought of as a male being.

"not to know") and went to the hut. Then fat (//nuib) was given (mã) to them, and they rubbed themselves" (sobosen). But Gatsinghamabes [524]

513

"The Hottentots, when they wish to sleep especially well, rub themselves with grease in the evening. The massage accompanying this has indeed a soporific effect. The little girl wishes to remain awake and therefore refuses the service.

does not (toma) want (ǂgao. hã expresses here the persistence of the little girl) to rub herself. Then it got dark (!kxʟaẽ, vb.). Now she took out (ũ ǂui) a little (-ro, dimin.) cutting iron (ǂnamib, "a sharpened piece of tin") and sharpened (sau /am) pieces of wood (haite euphonious for -ti). Then the woman asked (te): "Why (taeẽ abbreviated from tareẽ) are you (-s) sharpening pieces of wood?" But the girl says: "Tomorrow (//ari) I (-ta, suff.) want (nĩ) to break off (ora) gunu onions" (*ǂgũunna, neuter

*An edible species of Babiana (Iridaceae).

plural) with (ũ) hard (garo) stalks (haiti)."

And when they slept (//om), she went to the hut of the grasshopper (ǂnãi aus) and asked at (ai, with the personal suff. of the subj.) what (mã) time (//aẽb) the [python] would come out (!kxʟaiẽ, particle of indirect discourse). Then the grasshopper said: "At midnight [Fig. --Methone andersoni Stal. ♀ (Oedipopide) from Kubub. Natural size.] (tsũxʟub gaib) probably (ga, potential), if (o) a cool (gara) breeze (ǂoab "wind," -ro dimin.) is blowing (!gom), he comes." Thereupon Gatsinghamabes went to lie down, lit (kxʟau) a fire (/aẽsa) in order to heat up (*//kxʟõa//kxʟõa) the earth all around, and a broom (//kxʟoros) and the pieces of wood and a hard (garosa) bedskin (ǂgoas) -- all of this (tsĩ "and," -na neut. pl.)

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

342 mats of the hut. The floor in the interior is smeared over with a
[353] mixture of cowdung and blood, often renewed, and is covered with
skins. In the centre a depression is made as a hearth for the fire, and
[354] round this are stretched the mats or skins on which the inmates sleep.
513 To the right of the rear opening is erected a frame of four poles with
a net spread over them. On and under this are placed all sorts of
household possessions.

Family and Kinship

592 Each family has its own hut, where the children remain with their
595 parents till marriage. Occasionally a number of young girls share a
hut together, also even at times a number of boys, but this is not
general. It is much more usual for the members of the family to
remain together in the same hut until a new household is formed by
[594] the marriage of a son or daughter. The family in a narrow sense thus
comprises a man, his wife, and their unmarried children.[1] All the
Hottentot tribes formerly permitted polygyny, which, however, was
not practised to any great extent. More than two wives were seldom
found. Each wife had her own hut, in which she lived with her
children, while the husband stayed as a rule in the hut of his first wife.
591 Nowadays, the people are ostensibly monogamists. After marriage
the wife goes to live with her husband's people, although the husband
may stay for some time with her parents' group before finally returning
with her to his own home. Marriage is thus actually patrilocal, but
in exceptional cases, if there is good reason for it, the wife will remain
altogether with her own people, the husband joining them
permanently.

594 Each family has its own herds of cattle, sheep, and goats, and in
moving with them in search of water and grass will often act
[361] independently of the rest. Nowadays it is largely the desire for
social intercourse that induces the people to form a camp, although
in the old days the need of protection against enemies must also have
been a powerful motive.

601 From the way in which related families still tend to camp together,
it will be seen that kinship is a factor of great importance in the social
life of the Hottentots. The relationship system of the people,[2] as

[1] Hahn, op. cit., 332; Kohler, op. cit., 342; Wanders, "Khoi-Khoin," 317; von François, op. cit., 212 sq.

[2] Hoernlé, op. cit., 17–23. The list of relationship terms given by Schultze, op. cit., 299–322, differs in some details from the above, and is not so complete.

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

They commonly wear ornaments on their head, or else, as we do with poodles, they shave their hair into full moons, crescent moons, or stars. On their foreheads they wear corals, serrated shells, bronze coins, and knotted hairs of cows and other animals, etc. Almost all, except the very poor, wear necklaces of coral, glass, or bronze beads. These they acquire from the Noble Company in exchange for prime cattle. On their elbows as a rule they wear ivory bracelets, on their wrists copper ones.

CHAP. XII.

Buildings.

Apart from their huts they have no houses, nor shelter, nor dwelling-place, for they are always engaged in pasturing their herds and flocks, and are accustomed to wander through uncultivated wildernesses. Their little cabins have but one opening, and their roof and gable and walls consist of the leaves and stalks of the African gladiolus, the bulbs of which they eat instead of bread (our countrymen call it Hottentot's bread). They are so closely built that they protect the dwellers from rain and other inclemencies of the weather. Poles, gutters, and shingles are made from small branches of trees. The porch is arched and winding. Each husband digs out a hollow on the floor, in which, as on a bed, he spreads a sheep-skin; he then wraps himself up in another sheep-skin so cosily that neither head, nor foot, nor hand can be seen, assuming the posture naturally taken by the child in the womb. The wife sleeps higher up on the edge of the man's hollow bed. This little cabin holds fifteen, sometimes more, lodgers. They place the huts on hill or plain, or among trees on the banks of rivers, and lay them out in a circle at a distance of five or six paces from one another. In this way they protect the cattle, which are enclosed within these bounds, from the attack rather of wild beasts than of an enemy. But when the chiefs give the signal to move to a new place, they warn their subjects by kindling huge fires. Then the women alone collect all the stock, and all the gear which at other times is cast into leathern bags and carried on their own shoulders, and place them together with the hut on pack-oxen, while the men drive away the forces of the enemy.

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FX17

 H

I have now described the outfit of a fashionable male, and the dress and adornment in which the women, both wives and maids, flaunt themselves, festooned with ribbons and half-naked, and smeared with various decorative pigments. Among the Magosi when women meet, they embrace and kiss, their faces beam with joy, each takes the other's hand in friendly greeting, and they enquire of one another: Where from? and Whither away? How does your health? and what is the news in your part? and what new ditties and dances have you learned? chatting together as thick as thieves.[75] 301 302 S 576 521

The men on this side of the mountain follow the ancient Roman practice of binding their feet with skin shoes by way of sandals; the women do so only in thorny bushes and thickets through which no lion or wild beast could force a way, otherwise their feet, which are wonderfully small, are bare and unshod. If hunger overtakes the natives in desert places far from their huts, these velskoene, pounded with flints and roasted on the fire, furnish their last repast. H 291 H 262

Some assert that their race came into being from a male and female simultaneously sprung from the earth; others, among the Magosi, following the steadfast tradition of their ancestors, and one more in harmony with the Jewish and Christian Scriptures, ascribe their origin to a man and his wife who in remote times descended through a window on to the earth. All are agreed that from these first parents they learned agriculture and the storing of grains and berries, the milking of cattle, the brewing of beer and the making of bread.[76] There is a gleam of sense in their words. S H 773

Their food is as rough as their clothing, and both are lacking in elegance and refinement. On the ground; after washing their hands, they eat the food the women have prepared; on the ground they sleep. The same skin that covers them by day is conveniently converted at night to supply the uses of a pillow, a mattress, a rug and a mosquito net. H 264 513

Our nearest neighbours whose wanderings bring them quite close to us, and those who are scattered over the mountains, live a hand-to-mouth existence as robbers and cattle-raiders; they keep to desert places untouched by human cultivation; they are bound by no discipline, obey hardly any custom or law, and are not subject to the 000

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other, men and women, young and old alike, asking whence they come, and where they are going, what news they have, and whether they have not learned any new dances and songs." S 576 521